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EPISCOPALIAN

Churches ask inquiry, offer prayers in attack on jet

Saying the Soviet destruction of a Korean airliner was a "violation of international agreements and moral standards," leaders of the National Council of Churches joined the call for an international inquiry into the military action taken against Korean Airlines Flight 007.

Responding to a telegram from Kim So Young of Korea's council of churches, NCC President James Armstrong and NCC General Secretary Claire Randall joined Koreans "in prayer and renewed active commitment to foster international peace and justice."

In a telegram to Christian leaders in Russia, the two NCC leaders said they were "profoundly distressed and saddened by Soviet military action against Korean civilian airliner," and they called on Christians in Russia to pray for the bereaved families of the victims.

Over 60 members of those families attended a memorial service September 9 at Washington's National Cathedral and heard Bishop John Walker praise President Ronald Reagan, in attendance with other members of the diplomatic corps and government officials, for his "controlled anger" at the Soviets.

"We would like to find some means of justification," Walker said, "some possibility of getting the Soviet Union 'off the hook,' so to speak. We have not been able to do so, nor have they offered any help.

Christmas in October

It's not too early to plan, 6

Two bishops' views

*David Reed on ARCIC, 6
Desmond Tutu on Poland, 9*



Attending the Washington Cathedral service, President Ronald and Nancy Reagan were joined by Edwin Meese, Under Secretary of State Lawrence Eagleburger and [not pictured] White House chief of staff James Baker, deputy chief of staff Michael Deaver, and national security advisor William Clark.
Morton Broffman photo

There is no way to justify the destruction of helpless, innocent people."

The service, held at the request of the U.S. Department of State, was attended by the Korean and Japanese ambassadors to the U.S. as well as by representatives of the Philippines, Australia, Canada, Thailand, and Sweden, all countries with citizens on the downed plane. Later Reagan met privately with family members of the victims in an adjacent chapel.

In Episcopal parishes around the country, those who lost their lives in the airliner tragedy were eulogized as part of regularly scheduled services. In the Diocese of Los Angeles, St. Nicholas', Hollywood, which is a Korean congregation, included special prayers for the airliner victims as well as condolences for their families in regular services on September 4. And the Rev. Paul Yoon, who serves both Annunciation, Anaheim, and St. Paul's, North Hollywood, remembered those who died at services in both parishes on September 11.

At Trinity Church, Crosswell-Lexington, Mich., the Rev. Richard Kim remembered the victims of the airplane disaster at a service on September 4. In his sermon, Kim spoke of the inhumanity of the deed and later told *The Episcopalian* that he could find absolutely no justification for the shooting down of a civilian aircraft. He questioned why more churchpeople have not spoken out.

Archbishop John R. Roach, president of the National Conference of Catholic Bishops, praised Reagan's recognition of the "moral reality of the action by which these innocent lives were destroyed" and said the "tragic episode" in more than one way illumines "the danger and fragility of international relations today."

Fellowship flourishes at this Roundtable

Ham radio is the medium, 8

Numbers to Grow By

Six ideas to keep faith alive and growing, 10

inside

**Henri J.M. Nouwen:
Prayers to take
into a busy day**

Page 5

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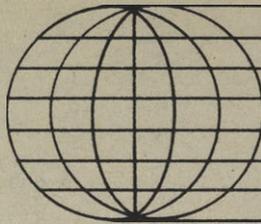
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World News Briefs



TEGUCIGALPA

On August 11, the feast of St. Clare of Assisi, the Rev. Leo Frade, rector of La Iglesia de la Esperanza, Orlando, Fla., accepted his election to be Bishop of Honduras. Frade hopes to move to this capital city in November or early December. He said his recent exoneration in the God's Mercy boatlift case tipped his decision in favor of acceptance. Frade found in this country "tremendous opportunity for the growth of the Church. . . and an unparalleled hunger for the Gospel. I'm glad to be part of it." He asked for "the prayers of the people" for him and his family in moving to an unsettled area. "We are going trusting in God."

COOPERSTOWN

The Rev. Leo Malania, 72, died September 1 while on vacation in this New York community. Malania served as coordinator of Prayer Book revision from 1968 to 1980 and had responsibilities for the whole process of trial use and evaluation during the revision. A noted liturgiologist as well as an administrator, Malania was honored with degrees from Church Divinity School of the Pacific and from Nashotah House. He retired only this year from his duties on the faculty of the Diocese of Long Island's Mercer School of Theology and his parish, St. David's, Queens. Services were held in Cooperstown, at Mercer, and at St. David's.

NEW YORK

Canon Harold Thomas Lewis, fluent in French and Spanish and who has served the Church in Bukavu, Zaire, and La Ceiba, Honduras, is the new officer for black ministries at the Episcopal Church Center. Currently a doctoral candidate at Catholic University, Washington, D.C., Lewis heads the office which is a liaison with the Union of Black Episcopalians and which recruits and supports black candidates for ordained ministry.

DENMARK

Lelia B. White, associate professor of religion at Voorhees College, was honored in this South Carolina town when the Union of Black Episcopalians met here for its annual conference under the direction of Dr. Deborah Harmon-Hines, president. Also honored were Dr. Woodrow Carter, recently retired from the Episcopal Church Center, and Dr. Alexander Easley, retiring chaplain of St. Paul's College. The Union's week-long conference included workshops and discussion of subjects relevant to black Episcopalians.

WASHINGTON

The House of Representatives voted here against further cuts in domestic food programs after an extensive letter-lobbying effort by the ecumenical anti-hunger organization, Bread for the World. The resolution was already embodied in the 1984

budgets, passed by both the House and Senate, allowing for an increase of \$900 million in food programs. The Reagan administration, which cut \$5 billion from such programs, mostly in food stamp support, would like to cut another \$1 billion.

ROCHESTER

A professor of ecclesiastical history at Nashotah House has become the new dean of Bexley Hall, the Episcopal member of Colgate Rochester Divinity School/Bexley Hall/ Crozer Theological Seminary in this New York community. Dr. William Herbert Petersen, 42, began his new duties June 1.

VATICAN CITY

American Roman Catholic bishops must withdraw support for groups



SEE NEW YORK CITY

which promote the ordination of women in that communion, Pope John Paul II told 23 U.S. Roman Catholic bishops who were here on a routine visit. They must also strongly defend Roman teachings on birth control, divorce, abortion, and homosexuality, positions the Pope admits are not popular with American Roman Catholics. Observers believe this is the first time the Pope has told bishops they must act to curb women's ordination activities although he has spoken out personally against women's ordination.

NEW YORK CITY

Both the president and the publisher of Seabury Press, whose headquarters are here, have retired. Edward Birmingham was president and Avery Brooke (pictured) was publisher although she will continue as editor-at-large, working from her Connecticut home. John Weir, senior vice-president and treasurer, will be acting president until a replacement is chosen.

WASHINGTON

Construction on Washington

Cathedral resumed in April and continued throughout the summer, thanks to a \$500,000 grant from the Mabel Pew Myrin Trust in Philadelphia. Construction halted in 1982 with the completion of the Pilgrim Observation Gallery. The Cathedral is 90 percent complete and will proceed only as sufficient funds are in hand, according to Washington's Bishop John Walker.

NEW YORK

Judith Gillespie, United Thank Offering coordinator for six years, will succeed Jeannie Willis as deputy to the executive for world mission at the Episcopal Church Center here. Gillespie, a native of Indianapolis, will work with the executive, Bishop Edward Haynsworth, as liaison with overseas dioceses and in budget development and administration. Her work with the United Thank Offering worldwide grants has made her familiar with most Anglican Provinces and overseas dioceses and their lay and clerical leaders.

WASHINGTON

The Treaty of Paris which ended the American War of Independence is the focus of a celebration at Washington Cathedral September 25. Bishop John Walker will officiate and preach at a service celebrated in conjunction with the National Committee for the Bicentennial of the Treaty of Paris, actually signed September 3 but observed at the later date as part of a year-long national observance.

PHILADELPHIA

A deputation from the Diocese of Jamaica, West Indies, was among the more than 2,000 people who attended the 29th annual healing conference at St. Stephen's Church in this Pennsylvania city. Conference participants heard featured speakers and panel discussions on medical and spiritual healing, participated in daily healing services, and were treated to a variety of musical offerings from classical to guitar to noon-time songfests on the church's steps. The Order of St. Luke the Physician held its annual business meeting within the framework of the conference, inducting a number of new members, including seven from Jamaica. The Rev. Roy Hendricks, guiding force behind the healing conference, retires in February, 1984.

OAKLAND

Episcopalian Dorothy Granada, 52, of this California city, tired, weak and in danger of losing her eyesight, began eating again after fasting for 38 days to protest the nuclear arms race. Two days later the other eight people participating in the fast, which began August 6, the 38th anniversary of the bombing of Hiroshima, also announced they were ending the fast which they called successful because people around the world had now taken up the goal of working harder for disarmament. Granada has been a missionary in Puerto Rico.

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HYMNAL PREVIEW 1982

Suggested by Psalm 118:24, this hymn was included as the first in Christopher Wordsworth's *Holy Year, or Hymns for Sundays and Holy Days* (1862), a collection of 117 original poems. It has been in the Hymnal since 1874, but the text has now been altered, including changes in the opening phrase, replacement of the third stanza with one by the Rev. Charles P. Price of Virginia Theological Seminary, and revision of the fourth stanza by the text committee of the Standing Commission on Church Music. The hymn is appropriate for Sunday, Eucharist, and Easter season. **AUTHOR:** Christopher Wordsworth (1807-1935). **SUGGESTED TUNE:** WOODBIRD. **METRE:** 76. 76. D.

1
O day of radiant gladness,
O day of joy and light,
O balm of care and sadness,
most beautiful, most bright;
this day the high and lowly,
through ages joined in tune,
sing, "Holy, holy, holy,"
to the great God Triune.

2
This day at the creation,
the light first had its birth;
this day for our salvation
Christ rose from depths of earth;
this day our Lord victorious
the Spirit sent from heaven,
and thus this day most glorious
a triple light was given.

3
This day, God's people meeting
his Holy Scripture hear;
his living presence greeting,
through Bread and Wine made near.
We journey on, believing,
renewed with heavenly might,
from grace more grace receiving
on this blest day of light.

4
That light our hope sustaining,
we walk the pilgrim way,
at length our rest attaining,
our endless Sabbath day.
We sing to thee our praises,
O Father, Spirit, Son;
the Church her voice upraises
to thee, blest Three in One.

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Statistics show '82 membership gains; giving also rises

In 1982 the Episcopal Church gained 26,754 baptized members, according to statistics recently released by the Episcopal Church Center in New York City. The increase in baptized members—from 2,767,440 to 2,794,194—represented a gain for the first time in many years. Communicant strength of 1,930,690 remained near the 1981 figure.

Children's baptisms accounted for about 10 percent of the increase, the remainder coming from new adult members. Sunday school enrollment gained slightly, now at 486,470.

Attendance at the four services reported on parochial forms was up 6 percent. The number of households increased as more people reported living alone; the number of families

decreased slightly.

Episcopal giving increased, pledge and plate offerings rising to \$6.82 per week per household. Parish operating expenses rose by 9.4 percent to \$455 million while general purpose receipts rose to \$543 million. Overall receipts—including special funds such as the Presiding Bishop's Fund for World Relief—rose from 1981's \$697 million to \$768 million in 1982.

Dioceses and the national Church received \$68 million in 1982 compared to \$62 million in 1981. When other outside parish giving was added, the total topped \$100 million for the first time in history. Giving to dioceses and the national Church represented 10.5 percent of total revenue, up from 10.4 percent in 1981, a reverse of the decline of previous years.

While 1982's Episcopal figures were brighter, the 1970's were a decade of decline for five mainline denominations in the northeastern U.S., an

Alban Institute study reveals.

Membership and finances in the United Presbyterian, the United Methodist, the Episcopal, the United Church of Christ, and the Lutheran Church in America in the region from Pennsylvania north to Maine declined between 1970 and 1980. Membership losses were: United Presbyterian, 30 percent; United Church of Christ, 18 percent; Episcopal, 16 percent; Methodist, 15 percent; and Lutheran, .5 percent. Sunday school statistics indicated similar losses. Each denomination declined by a greater percentage than the adult population in the area.

Actual dollar giving amounts increased but did not pace inflation, resulting in a sharp decline in outreach giving; Lutheran giving dropped 49 percent; Presbyterian, 40 percent; Methodist, 35 percent; United Church of Christ, 30 percent; and Episcopal, 9 percent.

GREETINGS

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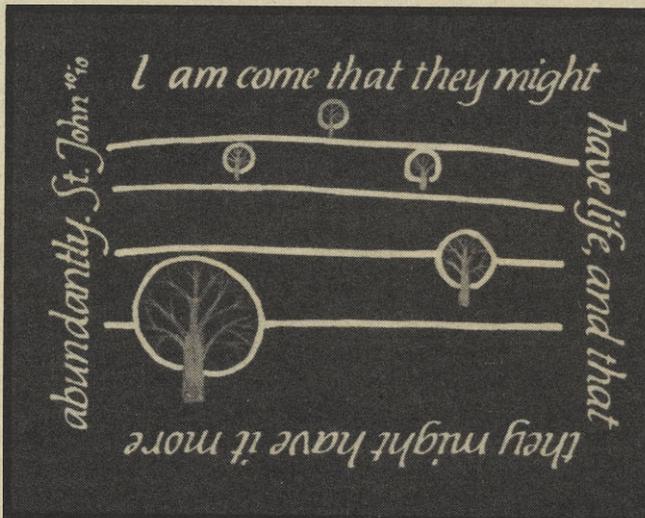
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Switchboard

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THE HYMNAL

When reading the review of the hymn, "Amazing Grace," in the September issue, I wondered how many times now just how "amazing" was the grace John Newton wrote of and just what a "wretch" he had been.

As a young man he was engaged in the slave trade as a seaman, first mate, and ship's captain. He later described his behavior in those years as "degrading debauchery." After giving up seagoing he was influenced by Whitefield and Wesley to take up the ministry and was ordained in 1784. He befriended the poet William Cowper with whom he wrote The Olney Hymns.

When he moved to a London parish, he greatly influenced the conversion of William Wilberforce, a member of Parliament whose lifelong passion was to abolish the slave trade. Newton's published account of his experiences gave support to the cause. Parliament finally voted to abolish the slave trade in 1807, the year Newton died.

Gwenda Fenessy
 Bridgeton, N.J.

MASS CONFUSION?

The lack of good will Catherine Smith displayed in her note in the August Switchboard column saddens me. It is simply not true the "Lutherans do not believe in our (Anglican) sacraments nor... in apostolic succession." Lutherans have adhered to the sacraments of Holy Communion, baptism, and confirmation quite unequivocally with the exception of a few splinter groups which are a source of embarrassment to true Lutherans, just as some Anglicans wince at certain excesses in our own ranks.

Lutherans throughout their history

have held more rigorously to a doctrine of the Real Presence than have Anglicans. As for the apostolic succession, it is true that there is great diversity among Lutherans on this matter. Some Lutheran Churches are episcopal but have lost the succession. Many solid Anglican theologians themselves regard episcopacy as being of the "well being" rather than the "essence" of the Church though others hold a stricter view.

I applaud the ecumenical gesture of Albuquerque's cathedral in using a Lutheran rite of Holy Communion on occasion. I only hope that as Anglicans and Lutherans draw closer together, misunderstandings dissipate.

Gerald Parker
 Val Tetreau, Quebec

CUT THE CLOWNING

I was shocked and dismayed by the August issue which featured clown ministry. It is disturbing that a denomination that eschews fundamentalism would seize upon St. Paul's comment, "becoming fools for Christ's sake."

Clown ministry is an acceptable art form under certain circumstances but not during the celebration of the Holy Eucharist and not in lieu of a Christ-centered sermon.

I pray that using clowns in the Holy Eucharist in lieu of sermons will quickly fade. If it doesn't, perhaps we can look forward to having the San Diego Chicken for confirmations.

Robert W. Swinea
 Goodland, Kan.

We have enough clowns in the ministry already—clergy who are peachy-keen dancers and who don't know the first thing about the historic catholic religion they are supposed to be teaching.

Equating this latest bit of nonsense

with the Russian (Orthodox) Holy Fools shows how little Episcopalians really know about the Orthodox. Those people would not stoop to such desecration of the Eucharist. To them, the liturgy is the realization in this world of the Kingdom of God, and that Kingdom is full of awe and wonder at the Divine Presence that is its Eucharistic Lord.

George Porthan
 Peru, Ind.

ED NOTE: Is not laughter a gift of God? Are clowns not God's creatures? Isn't celebration as much a part of faith as seriousness? We were not surprised by the vitriol—including two subscription cancellations and one irate phone call—engendered by our front-page clown. But we never cease to be amazed at how people would like to keep the humor of their lives separate from the seriousness of their faith. We are inclined to agree with Conrad Hyers who wrote in The Comic Vision and the Christian Faith: "Faith without laughter leads to dogmatism and self-righteousness. Laughter without faith leads to cynicism and despair." Our liturgy, perhaps, should embrace both faith and laughter as part of the totality of our lives.

WISE WORDS

From the bulletin of St. Thomas', Hereford, Texas: "It isn't the things that go in one ear and out the other so much as the things that go in one ear and out the mouth."

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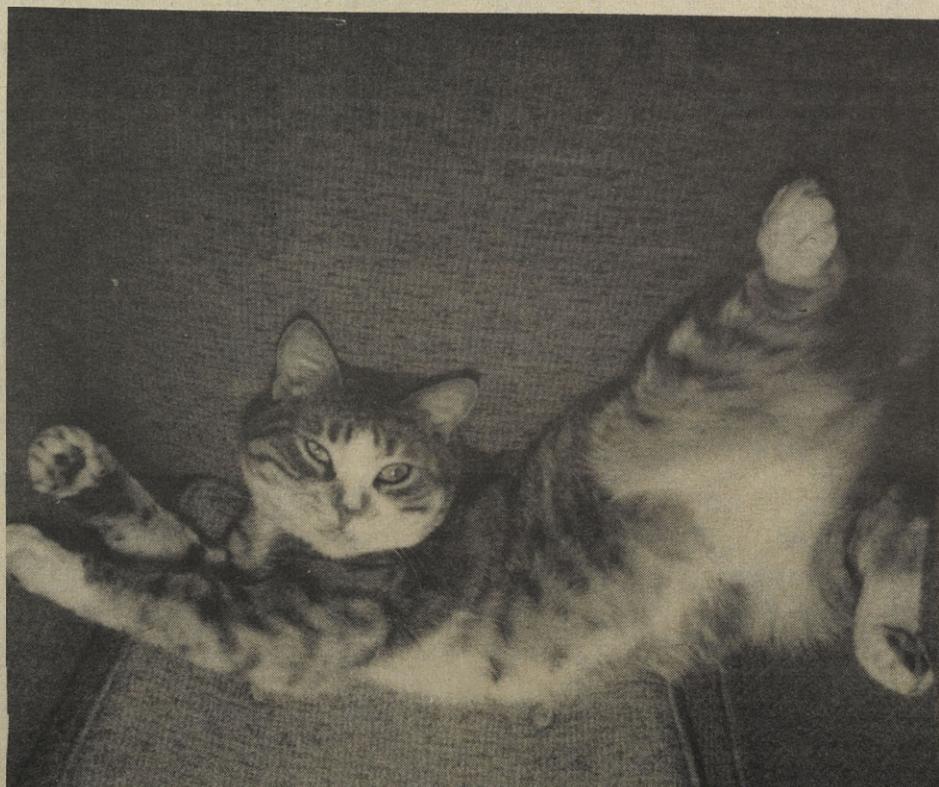
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Prayers to take into a busy day

BY HENRI J. M. NOUWEN



In the context of our verbose culture, it is significant to hear the Desert Fathers discouraging us from using too many words: "Abba Macarius was asked, 'How should one pray?' The old man said, 'There is no need at all to make long discourses; it is enough to stretch out one's hand and say, 'Lord, as you will, and as you know, have mercy.' And if the conflict grows fiercer say: 'Lord, help.' He knows very well what we need, and He shows us His mercy.'"

John Climacus is even more explicit: "When you pray, do not try to express yourself in fancy words for often it is the simple, repetitious phrases of a little child that our Father in heaven finds most irresistible. Do not strive for verbosity lest your mind be distracted from devotion by a search for words. One phrase on the lips of the tax collector was enough to win God's mercy; one humble request made with faith was enough to save the good thief. . . When you find satisfaction or compunction in a certain word of your prayer, stop at that point."

This is a helpful suggestion for us, people who depend so much on verbal ability. The quiet repetition of a single word can help us to descend with the mind into the heart. This repetition has nothing to do with magic. It is not meant to throw a spell on God or to force Him into hearing us. On the contrary, a word or sentence repeated frequently can help us to concen-

trate, to move to the center, to create an inner stillness and thus to listen to the voice of God.

When we simply try to sit silently and wait for God to speak to us, we find ourselves bombarded with endless conflicting thoughts and ideas. But when we use a simple sentence such as, "Oh God, come to my assistance," or "Jesus, master, have mercy on me," or a word such as "Lord" or "Jesus," it is easier to let the many distractions pass by without being misled by them. Such a simple, easily repeated prayer can slowly empty out our crowded interior life and create the quiet space where we can dwell with God. It can be like a ladder along which we can descend into the heart and ascend to God. Our choice of words depends on our needs and the circumstances of the moment, but it is best to use words from Scripture.

This way of simple prayer, when we are faithful to it and practice it at regular

Reflections

times, slowly leads us to an experience of rest and opens us to God's active presence. Moreover, we can take this prayer with us into a busy day.

When, for instance, we have spent 20 minutes in the morning sitting in the presence of God with the words, "The Lord is my shepherd," they may slowly build a little nest for themselves in our heart and stay there for the rest of our busy day. Even while we are talking, studying, gardening, or building, the prayer can continue in our heart and keep us aware of God's ever-present guidance. The discipline is not directed toward coming to a deeper insight into what it means that God is called our Shepherd, but toward coming to the inner experience of God's shepherding action in whatever we think, say, or do.

From *The Way of the Heart*, © 1981, by Henri J. M. Nouwen. Used by permission of The Seabury Press, Inc.

Virginia takes liturgy survey

In the Diocese of Virginia a typical Episcopal church service is a Eucharist using Rite I of the 1979 *Book of Common Prayer*. The priest wears a cassock and either a surplice or an alb, and lay persons serve as readers and chalcists.

In a first-ever survey in that diocese, these facts were gathered at a diocesan-wide meeting where 91 of some 130 clergy members completed liturgical questionnaires. Of 91 parishes, only one always uses the 1928 Prayer Book and then only at the early service.

Virginia maintains its traditional low-Church liturgical style in at least one respect: 76 of the respondents said they never use incense, 12 use it occasionally, and only one always does.

Most parishes have Christian education classes on Sundays either before or after the main service; 27 parishes have classes during the main service.

Adapted from *The Virginia Churchman*.

A library that lends by mail

Imagine a library that lets members borrow books for a month at a time. And then add that anyone in the United States can be a member and receive books by mail, postage paid both ways. This dream library may sound too good to be true, but it's real. It's the General Theological Library in Boston, Mass., whose existence, says librarian Ruth Pragnell, has been a closely-guarded secret among generations of seminary students.

The General Theological Library was founded in 1869 to be "a library of all works pertaining to theology and religious knowledge and a reading room for all the periodical publications of all religious denominations." Its purpose was to promote "the interests of religion and the diffusion of theological learning." The founders recognized the lack of religious and theological literature in public libraries and the need for clergy living in isolated rural areas to have access to books and periodicals for study and intellectual stimulation.

The library is non-denominational and ecumenical, its board representing almost any religious body in the Judeo-Christian tradition. The books in its current collection have been selected to serve clergy, professionals in religion, laypeople, and theological students. A quarterly bulletin lists new books—an average of 300 a year. A member may borrow books by mail for a fee of \$15 a year, with postage paid both ways to any address served by the U.S. Postal Service. Non-members may borrow books over the counter.

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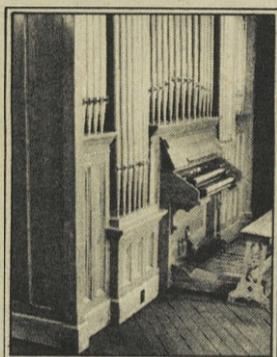


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Christmas in October

by Margaret McCampbell

It's a crisp October morning. I'm collecting leaves with my 3-year-old daughter. A neighbor greets us: "Hello, Carrie. Are you read for Santa Claus? Have you been a good girl?"

Santa Claus! We haven't even approached Halloween! Carrie stares blankly at the neighbor, then shows off a dying leaf.

I remember all too well my own childhood when Christmas took forever to arrive. How I had to watch out, not cry, not pout so Santa would bring me the eleventh presents I wanted so badly—and how let down I was when it was all over.

The neighbor was right. It was time to think about Christmas. Not about presents, but how to provide our 3-year-old with more sustenance than Santa Claus and jingle bells.

My husband Lance and I devised a plan to teach Carrie about Christmas as both a secular and religious holiday. She would learn about the universal celebration of the birth of Christ. We likened it to her own birthday except that everyone celebrates and gives and receives presents. We prepare for it by learning about Jesus, making decorations and gifts, and by giving and sharing.

We began planning in October, but we did not talk about Christmas until after Thanksgiving. The first Sunday after Thanksgiving is the first Sunday in Advent, a time of penitence and preparation,

and with Advent come "Kalendars."

Carrie had three. The first was a cut-and-paste narrative of the trip to Bethlehem, a poster with 24 numbered squares and a matching storybook. Each day we read a part of the story, then Carrie cut out a picture and pasted it on the corresponding numbered square. A second Kalendar had Santa and his elves and 24 small candies. Carrie would find the appropriate day and a piece of candy. The third was a three-foot by three-inch strip resembling a bell pull which had 24 buttons tied on with bright red bows. These provided Carrie with three distinct daily activities.

We planned other ways to carry us through the weeks leading to the holiday. Carrie helped decorate the tree, bake cookies, and wrap presents. We learned, however, that we should not demand or expect perfection in a 3-year-old's participation.

A great deal of Carrie's self-esteem was measured in the seemingly simple task of cookie baking. Parental patience was exacted as she sifted flour, mixed ingredients, and cut out and decorated cookies. She also learned how to clean up—including licking the bowl. Flour was sifted all over the floor; liquids spilled. Some gingerbread men lost their heads, others' faces were applied on their tummies, and I confess some special goodies were baked after bedtime. But the end products of our joint labors were gourmet delicacies.

Carrie also delighted in the house and tree decorations. The latter were unbreakable ornaments, the more delicate put aside for future years. She carefully placed on the tree each wooden or cloth ornament she selected, frequently pausing to admire her handiwork, her satisfaction brightening the house more than the ornaments.

Despite the baking, decorating, and other Christmas activities, Lance and I still faced the specter of Greed. We all love presents, and Lance and I wanted Carrie to be happy and have lots of surprises "under the tree." We feared, however, that such anticipation would give way to wanton desire for more.

Our decision to limit ourselves to one or two presents was easier said than done. Carrie would love those blocks! Can't you see her painting with her own easel? How she would love a beautiful picture book! How many of those things did Carrie want, and how many did we want her to want?

Fighting the daily impulses to buy, we restrained ourselves and prevailed on understanding relatives to follow suit.

We also emphasized the importance of giving. Carrie made a Christmas present for each grandparent. We had been saving her paintings and glued them onto plain calendars, marked with appropriate birthdays and anniversaries. We made special cookies for close friends.

What do you tell a 3-year-old about the kindly old man who drives a toy-laden sleigh to the homes of all good girls and boys? Lance recalled his terror of the stranger who "sees you when you're sleeping." How many nights did he think he saw that jolly old face peering in the window at him? We spared Carrie the threats of being-good-for-goodness's sake. After all, Christmas is a time of joy and universal forgiveness. Why should we make our children be good when God gave us Hisson?

From that first day of Christmas talk, Carrie learned that we celebrate Christmas because it is the Baby Jesus' birthday. Each night, before the final kiss, we sang her a Christmas carol. We explained each new song line by line. Soon she could join us in singing her favorite, "Away in a manger."

The Sunday school set up a table-top creche with hay and sheep. Children were able to look and touch and see what a manger actually was. Later, on Christmas Eve, the children would participate in a Blessing of the Creche with each carrying a Nativity figure to place in the tableau.

Before we knew it, Christmas Eve was upon us. Unlike previous years, we were not faced with a score of last-minute things to finish. It dawned on us that because we had spent so much effort involving Carrie in our preparations, we had finished them all!

As we left for church, Carrie was full of chatter about Baby Jesus' birthday. She had a present for Him. One cold night a week earlier while we sang "Silent night," she interrupted me after the part about the "Holy Infant so tender and mild."

"I have an idea, Mama."

"What's that?"

"It's cold so I'll give Baby Jesus some blue fuzzy sleepers."

My eyes puddled up. Carrie was ready for Christmas.

The McCampbells celebrate their Christmases in Baltimore, Md.

ARCIC helped even without official approval, bishop says

by David Reed
Bishop of Kentucky

Am I a bishop in the one Holy Catholic and Apostolic Church?

When I celebrate the Holy Eucharist, is there any difference between the Body and Blood of Christ as I offer it and the Body and Blood as Roman Catholic bishops offer it to the faithful of their Church?

Can Anglicans recognize the Pope?

Fifteen years after the first meeting of the Preliminary Commission in Gazzada, Italy, the Roman Catholic Church and the Churches of the Anglican Communion have not changed their official positions one iota on these key questions. The beginning offered so much hope.

Good, creative, and, I believe, theologically responsible work has been done by the Anglican-Roman Catholic International Commission (ARCIC), and yet the Anglican and Roman Catholic Churches are still locked into the same traditional positions they have held for a long time. In 1973, after the Canterbury Statement was released, there was an almost euphoric optimism about the agreements being reached, but with the rather cautious publication of the Final Report in 1981, preceded by the judgment of the Sacred Congregation for Doctrine, that optimism has

given way to pessimism or, at the least, resignation for the fact it will yet be a long road.

In order to understand the value of this Final Report, we really have to go back and remember the things that we believed about each other in 1965.

Members of both Churches, however broadminded, were living with certain myths about the other Church—with caricatures and misunderstandings that had become firmly set over the previous four centuries. In each Church we could point to documents of the other one which showed irreconcilable differences between us—things that had been said, official positions we held, and actions taken in the course of history that could never be undone.

We know that many things that we saw as irreconcilable differences are reconcilable. And particularly when it comes to Ministry and Eucharist, the common affirmations that these two Churches make are far more significant and powerful than the differences that exist.

We have learned that neither Church is as rigidly imprisoned by official statements of the past, arising out of a particular time in history, as we had always thought. We have learned the Holy Spirit is at work in both our Churches, guiding and leading, opening doors and minds.

During the same period of time that the ARCIC Final Report was in preparation, all kinds of barriers were being broken down, but I think particularly Anglicans and Roman Catholics were beginning to grow in appreciation of each other. One



David Reed

sign of what was happening was the increasing restlessness in both Churches at the inability to communicate with each other sacramentally. The big barrier was always there.

We could get so close but no closer. And then people began to cross that line. Hierarchies became nervous. Anglicans were beginning to come up and receive Communion in a Roman Catholic church, and they were not refused. Roman Catholics increasingly started receiving Communion in Anglican churches. First the laity, then sisters, then priests. Cautions were expressed. Certain cooperative programs in which people were getting too close together were curtailed—but still the movement continued.

Continued on page 15



On the air with St. John's in Knoxville

by Barbara Hall

St. John's Episcopal Church of Knoxville, Tenn., is engaged in outreach with a difference. In eight years, the church has been able to build a community cable TV public access station which experts in the field consider exemplary.

Channel 20's offices, studio space, and transmission facilities are housed in the Georgian marble church. With cooperation from 160 volunteer crew members, the station offers programming for more than 50,000 subscribers from 1 to 10 p.m. Monday through Friday and for several hours on Sunday.

Religious programming, including live broadcast of St. John's 11 a.m. Sunday service, has been deliberately limited to 10 percent of the total fare in order to preserve the public access nature of the station. The major portion of the format is a melange: a medical call-in show; *Kids' Garage*—a vehicle for Knoxville's talented young people; an interview program hosted by Penny Zibula, who is blind; Tennessee Valley Authority public service shows; music features from symphony to bluegrass; and the most-watched program, live coverage of Knoxville City Council sessions.

Since the distinctive function of public access cable is to put the medium directly in the hands of the people, gathering and training community "stars" is paramount to this kind of station's success. Vigorous local canvassing and some inspired persuasion on the part of Channel 20's staff account for the hundreds of interests represented over the years.

Dr. George C. Stoney, dubbed by some "the father of community TV," was a consultant for the station during those crucial early years. Stoney, an Oscar-winning producer and professor of media at New York University, is sufficiently pleased with the operation that he advises cable beginners to visit and be guided by the Channel 20 standard.

St. John's itself assumes approximately half the station costs (\$28,000 annually) in addition to furnishing building space. The city of Knoxville contributes another \$20,000. Other sources of revenue are special program grants and viewer donations.

The inevitable question is: What's a nice Episcopal church like St. John's doing in the cable business?

The Rev. Dan Matthews, now of St. Luke's in Atlanta, was rector of St. John's and the man primarily responsible for his parish's sojourn into cable. "The downtown church is always looking for means and ways to minister to the large city," he explains. "Some do it through soup kitchens. It looked to me as though this was a way for the church to be a center



of communications. This wasn't a new idea. Patrick Henry gave a famous address in a church in Richmond."

Matthews traces his personal interest in the venture to his years as a drama major and radio disk jockey at Rollins College

in Florida: "The media was something I was comfortable with."

Recalling the first volunteers, he says, "We found that the more determined a group was to convey its message, the more active it became."

Did conflicts arise between church values and the public access philosophy of free expression?

"Plenty of times. There were certainly things that went out over the cable that were not of our liking. We just let them go."

The pastor describes these as mild compared with challenges faced by larger urban stations where detachment between communicators and audience is greater. "There is a certain self-policing that takes place when you are broadcasting in your town and you know everyone watching. It eliminates the absurd, the outlandish."

At the outset, the policy was "not to promote our church." That policy has stood firm, according to Matthews' successor at St. John's, the Rev. James L. Sanders.

Sanders credits Channel 20's "high profile" and the effective leadership provided by station manager Peggy Gilbertson for the station's strides. Gilbertson in turn says Channel 20's strength resides in its willing and able volunteers.

A simmering issue in Knoxville as of this writing is police brutality. Community concerns on the question are surfacing repeatedly on Channel 20's programs. Has St. John's commented on this, or any other local controversy, from the religious perspective?

Sanders says that approach is under serious consideration. "I would be insistent, though, that we have an ecumenical viewpoint. It's not that this church is afraid to make comments. It's that we'd have to have a broad enough comment," reflective of all Knoxville's clergy.

That openhandedness, more than anything, may explain what a nice Episcopal church like St. John's is doing in the cable TV business.

Barbara Hall is a free-lance writer from Brooklyn, N.Y.

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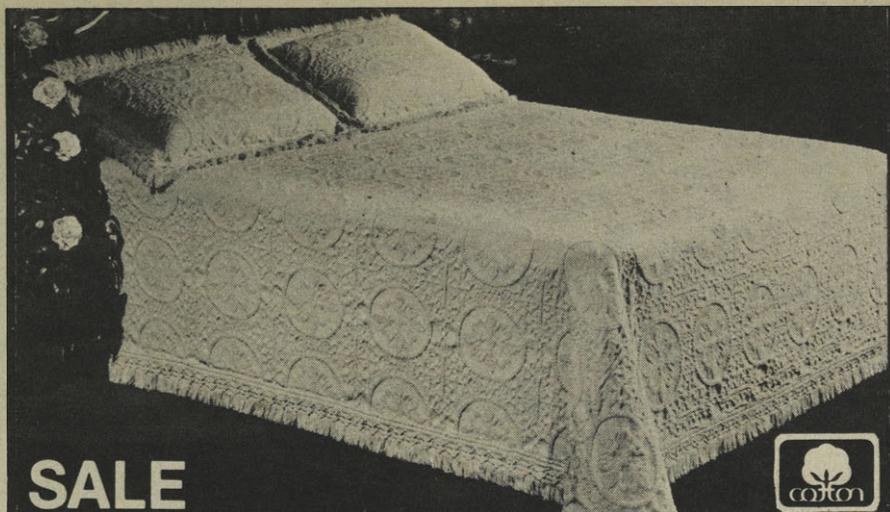
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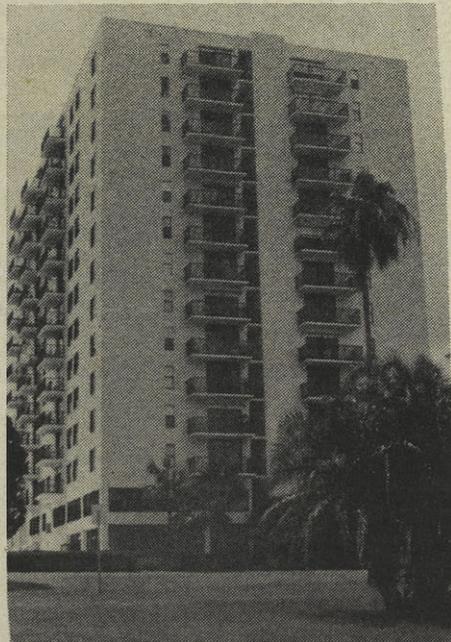
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FELLOWSHIP FLOURISHES



AT THIS ROUNDTABLE

by John LaVoe

Fellowship flourishes around the Episcopal Round Table which exists not in Camelot, but nationwide through a network of people who meet weekly via two-way ham radio.

Ham radio, which differs from the popular Citizens' Band of *Dukes of Hazzard* fame, fosters experimentation and requires a radio license which is also a license for Morse code, television, teletype, space satellites, direction finding, and many other activities. Five years ago three Episcopal clergymen used this medium to begin conversations and eventually formed the Episcopal Clergy Round Table which despite its name is restricted neither to ordained people nor to Episcopalians.

The weekly gatherings, which now occur on Tuesdays, use voice instead of the original Morse code. Deacons, priests, vestrymen, monks, lay readers, organists, magicians, seminarians, prison chaplains, retired priests and laymen, hospital administrators, military personnel and chaplains, General Convention deputies, a priest's husband, non-stipendiary priests, and United Methodist, Lutheran, and United Church of Canada ministers all reach out to touch someone—without toll charges.

Members don't have to drop out when they move, can face together the FCC's code and theory exams, and can pray for and with others when a crisis develops or celebrate when an honor is bestowed. Many messages are passed long-distance by radio and then locally by phone or in person because family members, friends, and former colleagues often live within toll-free dialing distance of other Round Tablers.

An example of keeping in touch is

shown in three members who once lived near each other in New York and Pennsylvania. The Rev. Byron Tindall moved to Bamberg, S.C., and the Rev. Thomas Brereton to Morganton, N.C., but they communicate via radio. The third, the Rev. Theodore Edwards, Jr., recently accepted a job as Navy chaplain in Iceland, and the other two fully expect to hear his voice some Tuesday.

Church subjects such as sermon and Bible study, confirmation, baptism, weddings and burials, church school resources and approaches, Venture in Mission, stewardship and evangelism techniques, videotape ministry ideas, and General Convention have all provoked Round Table discussions.

The monastery radio of the Order of the Holy Cross, West Park, N.Y., has checked into the Round Table to share information, including reports of work at their mission in Bolahun, Liberia, and several Round Tablers responded by talking with brethren in Liberia.

Some Round Tablers—such as Chris Brodner, communicant of St. Stephen's, Chateaugay, near Montreal, and the Rev. Ron Nickles, pastor of a United Church of Canada congregation near Toronto—live outside the U.S. and have different kinds of experiences to report. Brodner is a member of an Anglican parish in a French-

Continued on page 15

El Salvador priest views his country's troubles

Brian J. Grieves, of the Diocese of Hawaii's Social Concerns Committee, recently reported in the Province VIII newsletter of a meeting in Denver, Colo., where an Episcopal priest from El Salvador spoke of conditions there. The priest must remain nameless for his own protection in a country where over 30,000 people have died in civil war, some of them his parishioners.

"If they can label you a communist, that is all the excuse they need to murder you," the priest said. People just disappear from their homes and are not seen again. "Once I heard that government officials were referring to me as a communist so before they came to get me, I went quickly to them and asked about this false charge. I said that if to care for the poor and to champion the cause of justice meant that I was a communist, then yes, I was a communist."

The priest said poverty was the cause of the civil war in his country and that, yes, communist countries supply freedom fighters with military assistance but that communists didn't start the war. "When you are fighting for your freedom, you will take your help from where it is of-

ferred. That does not make you a communist."

He said in a free election the party representing the freedom fighters would win "in a landslide." When someone in the group asked about the elections held a year ago as evidence of the people's support for their present government, the priest pulled an identification card from his pocket and, choosing his words carefully, explained: "First of all, the party representing the freedom fighters was not allowed to be on the ballot. While it is true that many people voted, and this made a convincing impression on the people of the U.S., you need to understand why we voted.

"All adult Salvadorans must carry one of these cards. On it is an identification number which matched the number on the ballot each of us cast. Each card was stamped at the polling place to show we had voted. Is this a free election?"

"If the soldiers can demand we surrender the card and if it shows that we did not vote or that we voted for the 'wrong' candidate, well. . . ." He let his voice trail off.

The priest told his audience: "First, pray for us. This is so important. And then press your government to force negotiations and insist on a cease-fire. The freedom fighters want to negotiate as equals and not with unfair restrictions placed upon them. Let us have a free and fair election. Let the people of El Salvador choose. And the murders must stop."

Bishop's house brings court suit in Easton

by Susan Pierce

Immediately following his investiture September 10, in his first official act as Bishop of Easton, Elliott Sorge called for a special diocesan convention "to resolve in a positive way" controversy over the diocese's purchase of a residence for its new bishop.

Elected to be eighth Bishop of Easton, Maryland, on April 30 in an unprecedented first ballot, Sorge—then executive for mission and ministry at the Episcopal Church Center—seemed to face a smooth transition to his new job. Instead, the move from New York was more difficult than most. Along the way his Maryland home became the cause of a civil suit.

The subject of housing for the Bishop of Easton arose before Sorge's predecessor, Bishop W. Moultrie Moore, retired. Moore named two laypeople—the treasurer and an attorney, who consulted with an accountant—to make recommendations about diocesan ownership of a bishop's residence. None of the episcopal candidates then being interviewed wanted to live in the diocesan-owned bishop's house.

In February the diocesan convention voted permission to sell the bishop's house and resolved that the proceeds of the sale either be invested in a trust fund to be used for a bishop's housing allowance or be used later to purchase a new house.

After Sorge's election, the diocesan council decided to borrow \$250,000 to purchase a waterfront property eight miles from the diocesan office. The property was originally offered for \$295,000, but the seller made a \$40,000 contribution. The loan would be repaid with a diocesan con-

tribution of \$136,000, realized through the sale of the current house, and with a \$125,000 contribution from Sorge, realized through the sale of his New York house. The diocese would own the property, and Sorge would have an option to buy it at his retirement by paying the diocese \$136,000 for its share in the investment.

The vestry of Shrewsbury Parish, Kennedyville, Md., lodged a suit to halt the sale, but it came too late either to prevent the purchase or Sorge's move into the house.

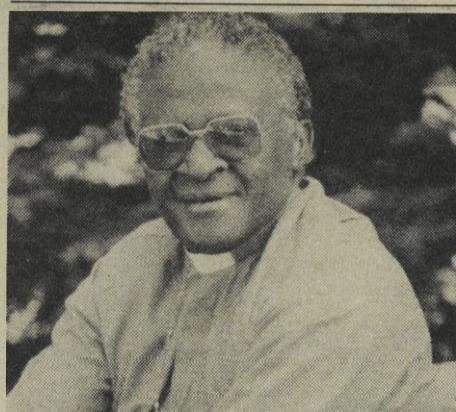
Sorge says the diocesan convention is the representative and legal authority of the diocese and therefore "the forum in which issues are properly resolved." The special convention November 13 will consider alternate proposals for purchase of the property in which he and his family, which includes his wife and three college-age children, now live.

Following the call for a special convention, which Sorge hopes will

bring peace "so we can all work together," attorneys for Shrewsbury Parish asked a judge to delay a hearing, scheduled September 14, on the charges they had brought. The special convention, they said, could change the situation.



Elliott Sorge
Asks special convention



Desmond Tutu

Oregon Trail Churchman, Neil Mogensen

Poland is model for his country, bishop says

by Richard L. Walker

Roman Catholic Church opposition to Poland's martial-law government has been a model for South African Churches in their opposition to their country's apartheid system, Anglican Bishop Desmond Tutu says.

In an interview at the sixth Assembly of the World Council of Churches, Tutu, general secretary of the South African Council of Churches, said Africa's black trade-union movement is the "cutting edge of our liberation struggle." The Churches have an important role as well, as evidenced by recent government moves against the agency Tutu heads.

"The fact that the government would want to cripple, if not destroy, the SACC must mean they certainly recognize there is potential for change in the Churches even if some Christians think differently," Tutu said. "We draw a great deal of inspiration from Christian history, . . . and what has been happening in Poland—Solidarity, the unions, and then the Churches—has been an inspiring [model] for the situation back home, and that is why I said I'm glad the Pope is Polish."

Tutu said SAAC has declared apartheid "heretical" and called for an end to the Pretoria government's white-supremacist political and economic policies.

"The Church has a prophetic role in the sense of giving direction and leadership—like the Roman Catholics took a prophetic action in opening their schools to all races. That has had a significant impact."

The South African government has been investigating SAAC, particularly its finances, and this spring an Anglican delegation went to Pretoria to appear at hearings on Tutu's behalf (see May issue). Tutu said he had personal apprehensions about the investigation but that he had told government officials that in taking on SAAC, "you are taking on the Church of God, and there have been too many like you in the past who have bitten the dust ignominiously."

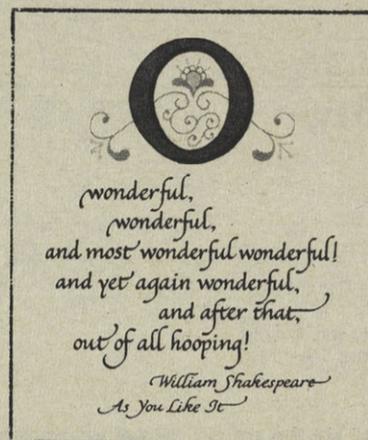
Out of All Hooping

HAVE you ever received an INKLINGS Calendar? A LITERARY CALENDAR? If so, and you are curious, you are already gratefully aware of the existence of Cahill & Company. But you may not be aware of what the Cahills do besides publishing those two attractive calendars and why they do what they do.

Their seventh annual Christmas catalogue (or this review of it) is a way to find out. The covers carry reproductions of prints coming from the Cuala Press, Dublin. The front one is "The Fiddler of Dooney" by W.B. Yeats, illustrated by a sketch of an active fiddler. The back has two, an old Gaelic rune of hospitality and Padraic Colum's "A Cradle Song." In addition to lovely illustrations, the text of each is done in appropriately exquisite calligraphy. And inside the back cover, well written as is everything else in the catalogue, is a brief account of the Cuala Press.

I mention "The Fiddler of Dooney" because the Cahills use him in their introductory letter to show what their offerings have in common. The Fiddler stands for artists or writers whose work Susan and Thomas Cahill are intent upon making available—their own publications and other products, those of other presses, ceramics, records, prints, and even a made-to-order pull-over knit by Marie Whiteside (\$395—the most costly item in the whole varied collection). The Cahills themselves write: "In these pages are many Fiddlers . . . solemn and dignified, playing airs that grab us by the soul . . . rattle-taggle tunesters, bringing a lilt to our walk and a smile to our lips . . . calendars, cards, and other printed materials—products that borrow the airs of the great Fiddlers and serve as gentle, daily reminders of great (and frolicsome) matters."

The catalogue has two major divisions (plus some miscellaneous items): the first, those mentioned above and appearing under the Sign of the Three Candles (pages 3 through 17); and the second, their choice of the best



literature, fiction and non-fiction, for adults and children. You cannot just casually page through either division. Handling the first, you may be caught first by the illustrations or by the quotations or by the loving, sometimes grinning, accurate descriptions. The quotation from Goethe (page 3) could be one version of the Cahills' ambition: "One ought, every day at least, to hear a little song, to see a fine picture, and, if it were possible, to speak a few reasonable words." This year's calendars include, in addition, *Emily Dickinson's Book of Days*, *The Mystery Calendar* (see the catalogue, pages 38-9, for reviews of 34 whodunits), *Inklings*, *Prince Caspian*, *The Shakespeare Calendar*, *Great Cathedrals*, *The Druids*, and two baby calendars: *A Time to Be Born* (first year) and *A Time to Grow* (second year).

There are irresistible literary Christmas cards, cathedral notes and Christmas cards, Shakespearean note cards—all but the cathedral set with quotations you will want to read and think about whether you can buy or not. (Actually, the prices are surprisingly reasonable, considering the various kinds of joy and pleasure each card can give to both sender and receiver.) To come upon a card that uses "wonderful, wonderful, and most wonderful wonderful! and yet again wonderful, and after that, out of all

hooping!" can be unbelievably good fortune to the lover of Shakespeare's Celia and Rosalind. Even to come upon the quotation in the catalogue among others more serious is fun.

If you are wondering what books to buy, to read, or simply to recall or suggest, the second division (pages 18 through 44) is incredibly rich. Each book or set is reviewed briefly in such a way that you learn not only what it is about but also what its tone is or why it is special. Because these books are in print (in some instances that is a kind of miracle, considering what is being done to books these days), if I were in any way responsible for a book collection, I would check with what the Cahills are recommending against what I already have, confident that I was not erring in ordering on that basis. In addition to the specific reviews, there are thoughtful and thought-provoking generalizations like this one:

The early 'teen years are the best time to put young people in touch with the classics. Though writers such as Dante are best approached after 40, some of the Victorians are close enough to the spirit of our age (and, in their Gothic way, to the crises of teen-age identity) to be quite accessible even to a thirteen-year-old. To the young person who can resonate with them, these books become a first set of Keys to the Past, a first experience in opening up the language and experience of all who have gone before us (page 22).

Then follow reviews of *David Copperfield* and *Jane Eyre*, the latter concluding with "Read it is a book to cherish."

Certainly, by the time you come to page 41 and discover a review of *Happy to Be Here* that characterizes Garrison Keillor's humor as "gentle humor from a humorist who actually likes people and whose only real target is cant," you will understand why I could write much more than I have about—yes, a catalogue, and why I can conclude with "Reader, Cahill & Company's current catalogue is something to cherish." Honestly.

—Sister Linnea Welter, O.S.B.

[This review, reproduced in its entirety, is taken from *Writ*, a publication of St. Benedict's College in Minnesota. Did you miss the Seventh Annual Cahill Christmas Catalogue? You needn't miss the Eighth. To subscribe for one year (four catalogues) send \$2.00 to: Cahill & Company, 147 Palisade Street, Dobbs Ferry, NY 10522.]

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In the outdoor Sunday school yard called "Genesisland," St. Luke's rector, the Rev. A. Leroy Young, calls each animal forward, sprinkles its head with a branch dipped in holy water, and presents each owner with a Certificate of Blessing.

After individual blessings, the parish holds a general service that emphasizes stewardship of the earth and its creatures. The service uses a prayer adapted from an out-of-print book, *Prayers of the Social*

Awakening by Walter Rauschenbusch (Pilgrim Press, 1909) and a litany from *Children's Liturgies* edited by Virginia Sloyan and Gabe Huck (The Liturgical Conference, Washington, D.C., 1970). The service is as follows:

Priest: The Lord be with you.

People: And also with you.

Priest: Let us pray.

O God, the Source of life; enlarge within us the sense of fellowship with all the living things, our little brothers and sisters, to whom you have given this earth as their

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On either side of ALL SAINTS CHAPEL are the galleries which house two Columbaria with 24 niches each (one shown above) and one with 16 niches, total of 64 niches.



Photos by Harry Branflick

The Reverend
 Paul Henry Moser
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 Emmanuel Episcopal Church
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A widow's need, Mrs. Horace Boarman, Jr., led to a search for a resting place for her husband's cremated remains.

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home in common with us. We remember with shame that we have exercised high dominion with ruthless cruelty, so that the voice of the Earth, which should have gone up to you in song, has been a groan of travail. May we realize that they live, not for us alone, but for themselves and for you, and that they love the sweetness of life even as we, and serve you in their place better than we in ours; through Jesus Christ, our Lord. Amen.

The Blessing of Animals

The animals shall be brought before the rector. Prior to the blessing, the name of each animal should be spoken aloud.

A Litany for Animal Friends

Priest: Once God said to a man named Job: I am the one who makes the horse so brave and covers his neck with flowing hair. I am the one who makes him leap like a grasshopper. His proud neighing spreads far and wide. Exultantly he paws the soil of the valley, and prances eagerly to meet the clash of arms. He laughs at fear, he is afraid of nothing. Quivering with impatience, he eats up the miles; when the trumpet sounds, there is no holding him.

All wild and tame horses:

People: Be welcome in this world we share.

Priest: The hawk takes flight at my advice when he spreads his wings to travel south. The eagle soars at my command to make her eyrie in the heights.

All hawks and eagles, sparrows and robins, owls and wrens:

People: Be welcome in this world we share.

Priest: Now think of the hippopotamus. What strength he has in his loins, what power in his stomach muscles! He is the masterpiece of all God's work. He lies beneath the lotus, and hides among the reeds in the swamps. Should the river overflow, why should he worry? A river could pour down his throat without his caring.

All hippos and rhinos and lions and tigers and all wild animals:

People: Be welcome in this world we share.

Priest: Smokey the Bear and Puff the Magic Dragon, Lassie and Snoopy, Winnie the Pooh and Big Bird:

People: Be welcome in this world we share.

Priest: The eagle of America, the bear of Russia, the Republican elephant and Democrat donkey, animals from all nations:

People: Be welcome in this world we share.

Priest: Peter Rabbit and Dancing Bear, the Ugly Duckling and Billy Goat Gruff, Babar, the Velveteen Rabbit, and Rudolph the Rednosed Reindeer:

People: Be welcome in this world we share.

Priest: Sister Seal, Brother Whale, Brother Ant and Sister Butterfly, Brother Pig and Sister Cow, dogs, cats, turtles, snakes, crickets, and all brothers and sisters:

People: Be welcome in this world we share.

The Dismissal

Priest: Go in peace. Be good stewards of the Creation. Live in harmony with all living things.

People: Thanks be to God.

2

Prayer, discipline, postcards and faith

by Lola Strong Janes

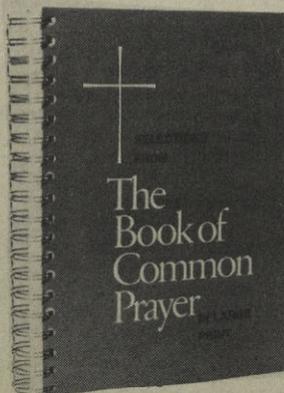
The summons came softly, as His call often does. Just a few words in the bulletin one Sunday, but those words seemed somehow set apart:

Edge of Adventure, by Keith Miller and Bruce Larson. An experiment in faith. One way of living the Christian life; a way which might result from attempting to commit your entire future to God. For more information, join us in the Parish Hall after the services today.

Why did those words seem to jump off the page at me? I'd already committed my life to God. Hadn't I? Still, my curiosity was aroused, and I stayed after the service to hear about the program.

Two of the finest Christians I knew were to be the leaders, and participants

Continued on next page



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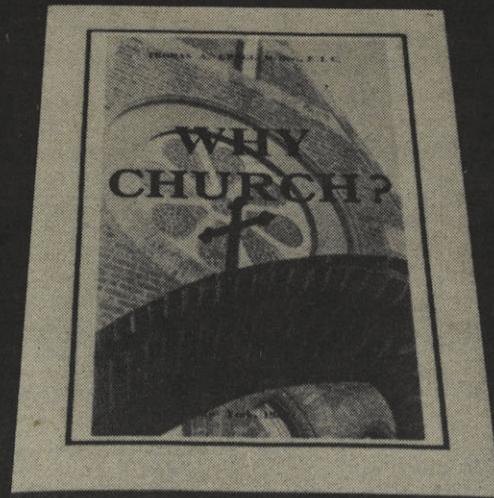
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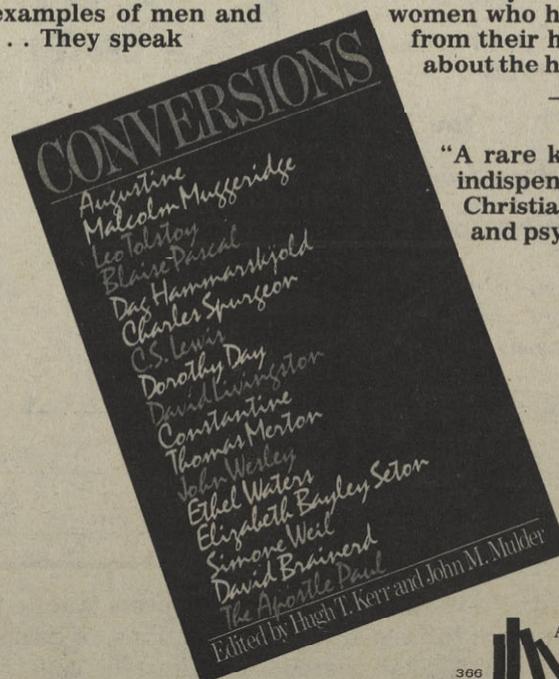
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Continued from page 11

had to make a commitment to attend all 13 meetings. Emphasis on the word "commitment" was one reason I decided to participate. My own commitment had an aggravating habit of fading in and out.

During the first session we were asked not to talk to others about what was happening in Edge of Adventure. We were to do all the reading assignments and to accept the basic premise that:

- God is real;
- His nature and purposes are somehow uniquely revealed in the life, death, and resurrection of Jesus Christ; and
- God can communicate with us through prayer even if we cannot understand the process involved.

We split into groups of four or five and agreed to pray for other members of our group even if we did not believe in intercessory prayer. As we each admitted our own concerns, we found a deeper fellowship evolving each week, and mentioning each new name in prayer daily became a real joy. We kept a prayer list and added to it each week as needs were mentioned. This was an excellent discipline for me.

My own concerns were several—my job was not going well, and further promotion was impossible; my 19-year-old son, a high-school dropout, had a fairly good job but had drifted into a rut of hard work, little rest, and little pay; my eldest daughter's marriage had failed, forcing her to make a living for herself and her baby boy; and my own feelings of self-worth were rapidly slipping away.

As is always the case, the others' concerns seemed to be far more serious than my own, and I threw myself with gusto into the ritual of daily intercessory prayer.

In our weekly sessions we examined many facets of ourselves and our faith. In one lesson we were asked to write a postcard-sized message to a non-Christian friend to tell him the main point of the Bible. I wrote:

Dear Friend: God loves you—just as you are. He sent His son to save you. He knows our failures—our faults—our sins—our intentions—and He loves us all anyway, in spite of them. That is His gift to us.

And there I found one of my answers—my feelings of self-worth were restored. Who was I to judge me? If God loves me, I must not be so bad! I knew it—I'd just forgotten it for awhile.

In some sessions we explored childhood memories. Still other sessions showed us why what others think of us is unimportant so long as our commitment to God remains steadfast. We were given practical, workable strategies for handling the many fears and frustrations, the loss of faith, and the failures in our daily lives.

Most exciting were the results of our intercessory prayers. Before the 13 sessions ended, through a remarkable series of "coincidences," I had found a new job at higher pay with an excellent company where the future looks bright. My son had found a new job in the electronics industry and was planning to finish his education. My daughter had decided to remain in Oregon with us instead of returning to Nebraska and had found a good job and a fine Christian woman to babysit. Others

in the groups had found answers just as dramatic.

I'd always believed in the power of prayer, but nowhere had I seen it so effectively demonstrated in such an abundance of concerns, both great and small. I still have moments of doubt and despair; I still have frustrations. But thanks to Edge of Adventure and its disciplined prayer, I know how to handle them!

Harry Emerson Fosdick must have had a similar experience when he said: "Real prayer always does one of two things; it either frees us from the trouble we fear or else it gives us strength and courage to meet the trouble when it comes."

3

Patchwork:
Eye-opening, soul-searching,
spirit-rekindling

by An-veng Loh

"Hi, An-veng, would you like to go to Patchwork with me tomorrow morning? They've asked me to speak on Hospice. May I come for you at 9:30?" My good friend Diane was on the phone.

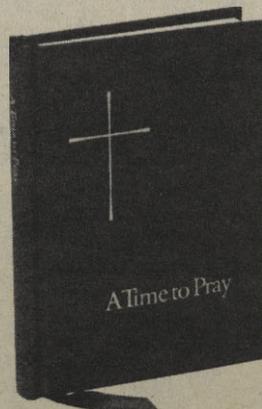
I had moved to Concord, Calif., only about two weeks before and didn't know what Patchwork was. I said, "Sure, I'd love to hear your talk, but what is this Patchwork business?" Diane replied that it was a group of churchwomen, but they didn't like to call themselves a guild.

I thought I understood completely. Every parish has women who like to keep themselves busy for various reasons, normally meeting once a month for a short talk or devotion and spending the rest of the meeting time planning traditional events such as dinners, bazaars, card parties, sales, etc. The treasurer's report is important since the measure of success is based on the amount of money the group can bring into the parish treasury. I often think of these people as "Marthas" who keep the church in good shape.

Diane talked about 20 minutes and then answered questions from the group of 10 women, the youngest of whom was in her 20's, the oldest around 70. They were all Episcopalians from different area churches.

At 11 o'clock the leader called for prayer requests. Some of the women around the table expressed thanks for the past week; most had requests for those who were sick or in trouble. Everyone took notes. At 11:30 the meeting was concluded with a prayer.

On our way home Diane told me the group met every Wednesday throughout the year. And when the next Wednesday came, I felt the urge to go to Patchwork on my own. The women were studying *Christian Moral Vision* by Earl H. Brill. Each week a woman volunteered to lead discussion on a chapter. The liveliness intrigued me. The leader never had to suffer a moment of silence. In fact, each person seemed to have something to say.



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I silently observed and was enchanted.

Obviously, these people all felt at home with each other, learning and sharing, searching and questioning, with no holier-than-thou attitudes or signs of arrogance and aggression. Frequently the room was filled with laughter. When prayer requests were accompanied by lengthy details, no one seemed to mind. I was impressed not by the measure of intellect or the quality of discussion, but by the simplicity and openness of each individual. These people were pretty real to me!

When later I inquired about the name, "Patchwork," I was told it came from a poem in a book called *Woman in Bits and Pieces* by Beclée Wilson. I remembered a couple of sentences. "... Out of confusing patterns begin to grow, moving on to one another's edges, each blended and bore the shape, the harmony of design. . . ." I could see the group fit this description and purpose. We are all bits and pieces, but we try to stick together, supporting each other in growing with hope and faith for a healthy state of mind and soul so His glory can be manifested in our beings.

The group has grown to 20 with an average attendance of 14. We've read and discussed *Personhood* by Leo Buscaglia and *Humanhood: Essays in Biomedical Ethics* by Joseph Fletcher. Wednesday is a special day for all of us, including some career women who manage to have this day off.

The close bond is not exclusive, however. Not until several months later, when I made a Cursillo, did I learn that Patchwork is the Fourth Day Group in disguise. Had I known that earlier, I should have felt uncomfortable to be part of this group. It could be mistaken as a clique for Cursillistas only.

My Cursillo weekend was eye-opening, soul-searching, and spirit-rekindling. The three-day Cursillo was intended to assist us into our "Fourth Days" for mutual support and the ongoing sharing.

The Cursillo movement has been well received in the Bay area. Churches with more Cursillistas somehow seem more happy and free in reaching out. Those involved in the activities seem more dedicated, patient, and understanding.

The goal of the Cursillo movement—to change the world and restore all things to Christ—is much like the goal of my profession as a Christian education director—from education to action through individuals to groups at large.

Cursillo guides us to realize that our salvation is not an isolated happening, but is accomplished with and by others. It therefore advises us to have the Fourth Day Group, which is the heart of the Cursillo movement. The Fourth Day Group is enjoyable, sustaining, and fruitful.

I am a native of Shanghai. The Church in China is booming. So far as I know, that is the result from small groups in house meetings. A house meeting is like a small flower bed provided for the seeds to sprout. So, too, the Patchwork.

An-veng Loh is a retired director of Christian education.

4

From Mrs. Emory: A view of vulnerability

by Brother Nathanael Mulherin

It was almost 2 a.m. in Memphis when I boarded the plane for Washington. I found a row of three unoccupied seats and settled into the middle one to prepare for what I hoped would be an uninterrupted two-hour nap.

Before I had quite drifted off, I was joined by a tall, angular lady in her late 50's who took the aisle seat to my right. She gazed somberly at the back of the seat in front of her until we were airborne. I had just made up my mind that my privacy was safe when suddenly she tilted sideways toward me and said resolutely, "Name Miz Clyde Em'ry what's yern?"

Her salutation, so abrupt and unexpected, startled me. I suppose at this point I could have replied in the polite but icy tone I generally used when traveling to indicate to chatty people that I wished to be left alone, but for reasons I can't explain, I didn't.

I submitted to a gentle interrogation which established my identity and my reasons for traveling at such an unlikely hour. Mrs. Emory paused for a moment to digest this information. Then, satisfied, she launched out again and for the next two hours I was required to do little aside from listen to her monologue.

I don't recall that the conversation ever rose above a trivial level, and my good intentions alone could not have kept me awake. What was fascinating about Mrs. Emory was the contrast between her relentlessly commonplace subject matter, her liberal use of colloquialisms, and her untrammelled Mississippi accent on the one hand and, on the other, her exaggeratedly solemn, formal demeanor.

Somehow I managed to keep my eyes from glazing over, and as we began our descent Mrs. Emory told me she wanted to introduce me to Ed, her brother-in-law, who was meeting her.

Ed was waiting at the gate, a stocky, nondescript man about Mrs. Emory's age. Mrs. Emory made the introductions in her distant, stately way, but Ed was unimpressed and distracted. By now I was eager to make my escape, and thinking to end things on a cheery note, I told Mrs. Emory I hoped she would enjoy her visit.

Ed gaped at me as though I had committed blasphemy. Finally Mrs. Emory said gently, "I'm here for my sister's funeral." With that everything clicked into place, and I tried to stammer an apology, but

Continued on next page

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Continued from page 13

Mrs. Emory only smiled briefly, then turned and walked away into the crowd.

After my embarrassment faded, a feeling of profound disquiet remained. I felt as though, when I yielded myself to Mrs. Emory's need on the airplane, I had been tricked into performing a greater good than I had intended. My small act of kindness seemed to fill a need much greater than any I had imagined. If that were true, then a minor instance of casual cruelty might well have harmful results similarly out of proportion.

A sudden, lively appreciation of the importance of even seemingly insignificant human moral choices and the unpredictability of their consequences have haunted me since that encounter, the memory of it leaving me dangerously vulnerable.

As God's divinity was concealed in our Lord's humanity, so His continued offering of His truth and love to us often comes cloaked in mundane human encounters which abruptly alter our personal spiritual landscape and touch us deeply in ways we can only begin to estimate. I think I once received such an offering in the person of a lady named Mrs. Clyde Emory, who kept her mourning to herself.

Brother Nathanael, a novice at St. Gregory's Abbey, Three Rivers, Mich., encountered Mrs. Emory a dozen years ago while he was a student and recently recorded his experience for his order's *The Abbey Letter*, from which this is adapted.

6

From Private Love: Faith in the midst of war

by Bernard Grady

He was just one of more than 300,000 U.S. troops in Vietnam during 1966, but Charles Love was different.

Pfc. Love was always called just plain "Love"—formally by the officers as protocol demanded but, atypically, never Charlie or Chuck even by his close friends. Fort Knox, where the 5th Battalion, 7th Cavalry, was formed to join the 1st Cavalry Division in Vietnam, drew its soldiers in the main from the country boys of West Virginia and Kentucky; Love was from urban Chicago. The majority of our troops were white; he was black.

Love was short, almost roly-poly, and looked about as ill-fit as one could be for the rigors of combat. Love always smiled, a smile which could only be described as infectious. During the difficult training he appeared always up-beat, happy, with a good word for everyone.

Love differed in another important respect. He claimed he was a "reverend," a minister in a Chicago church. Few believed him until one day, after we had been in-country for awhile, his mail brought a copy of the usual church bulletin. And, sure enough, "The Reverend Charles Love, Jr." was listed as one of the three ministers of the church.

By that time, however, we all knew he was special and didn't need proof. No matter how foul the weather or onerous the duty, Love had a good word. Need help? Love was apt to be the first to lend a hand. Off-color jokes, bad language, arguments, fighting were never his style. He conspicuously started his day with his Bible and a prayer and ended it in the same manner.

His concern for his fellows in that awful place was demonstrated one day when, in a heavily wooded area, a booby trap exploded, seriously injuring a Polish boy in the chest. Quick medical evacuation was essential but available only by helicopter. While a life-and-death struggle ensued be-

5

From Philip, with love

by Harry H. Pritchett

Philip was born with Down's syndrome. He was a pleasant child, happy, but becoming aware of the difference between himself and other children.

His third-grade church school teacher could see Philip was not readily accepted by the rest of the class. The other 8-year-olds learned, laughed, played, and even cared about each other though they might not say so.

On the Sunday after Easter the teacher gave each child a plastic egg (old stocking containers). Then he took the children outside where they were to search for symbols of new life to place in the eggs.

The eggs were opened in the classroom. One contained a flower, another a butterfly, and another a rock. As third-graders will, some laughed. Some said, "That's crazy! How's a rock supposed to be like new life?"

The boy whose egg it was spoke: "That's mine. I knew all of you would get flowers and stuff like that. So I chose a rock because I wanted to be different. And for me, that's new life."

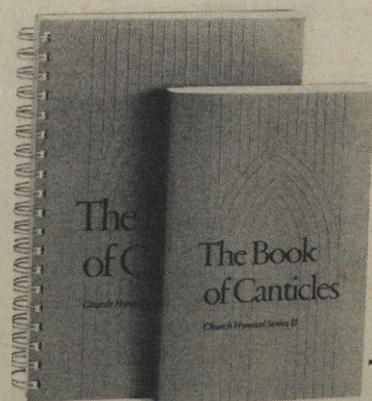
The next egg was empty. The youngsters said, "That's not fair. That's stupid! Somebody didn't do it right!"

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tween the wounded trooper and our medic, who was trying to keep the man from drowning in his own blood, men with machetes, bayonets, and any available tool were tearing at vines and trees, trying to open a hole in the overhead canopy. And then I saw Love, in what seemed like a frenzy, trying with only his bare hands to pull down a tree which would eventually require six men to fell.

Finally an opening was made in the green covering, and a hovering medivac helicopter hoisted the wounded man through that small blue hole on a special sling. We could see him still fighting for his breath and life half way up; then his head flopped to his chest and his body went limp. We all stood there, necks craned upward, watching, hoping. I looked around, and Love was on one knee, head bowed, praying. Minutes later the field hospital reported the man dead on arrival.

I believe I saw Love cry that night, but he went on. Troops gathered around him for prayer and the Bible morning and night. If we had no chaplain on Sunday, Love would conduct an informal service. Men in need of counsel would seek him out. We could always count on him.

What we saw in Love was the true Christian setting an example of how to live life in the worst of circumstances—the example of Christ, a smile and a good word for everyone, a helping hand when needed, prayer, comfort, and friendship.

With our human frailties we all too often look at the messenger and make our judgments without hearing his message. We did the same with Charles Love at first, but to our great good fortune, his message came through.

Bernard Grady lives in New Hope, Pa., and attends Trinity Church, Buckingham.

Clergy Roundtable

Continued from page 8

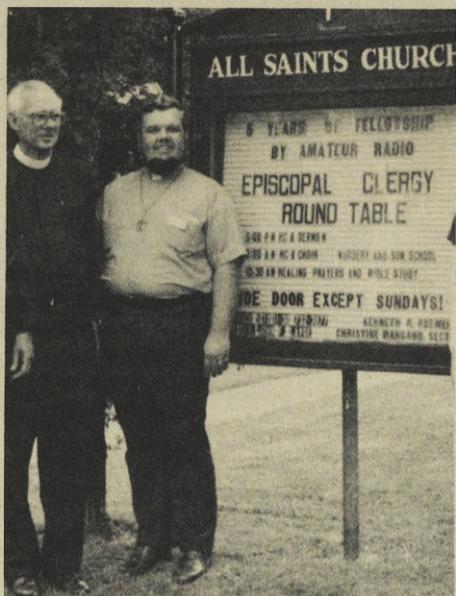
speaking Province. Hugh Pettis, lay reader of Our Saviour, Silver Spring, Md., edits newsletters for a Bible study network on ham radio. The Rev. Russell Smith relays radiograms for a New York state emergency system, and the Rev. Robert Clapp, once with the Los Angeles County Sheriff's department, relays messages from Sitka, Alaska. The Rev. Walter Lardner of Hudson Falls, N.Y., was a commercial broadcaster before he entered seminary.

Some Round Tablers are regulars. Others check in when they can, and some just listen, not yet having passed their novice license tests.

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And as the telegraphers say, "73" (best wishes), "76" (God bless you), and "BCNU" (self-pronouncing).

John LaVoe is rector of All Saints', Utica, N.Y.



Celebrating five years of the Round Table's existence are New York states the Rev. Messrs. Walter Lardner and David Quick.

REED ON ARCIC

Continued from page 6

Admittedly the numbers involved in these forbidden Communions are not great, but something has been going on here which says that the Church does not always wait for the hierarchy. Whether the ARCIC Final Report is officially approved by either Church, a major purpose for which it was commissioned in the first place has already begun to be the reality of our lives.

About 10 years ago I thought the completion of the work by this Commission would lead to what we in the Episcopal Church speak of as intercommunion. Maybe that was wishful thinking, but there are encouraging signs about the basis on which that might be accomplished—mainly theological agreement about those things we had always thought separated us.

Now I realize that the very thought of what we call intercommunion is alien to

Roman Catholic practice, and the accomplishment of such a stage without some major incorporation of Anglicanism into existing Roman structure is at best remote.

Yet I am encouraged to think that the day will come when I can legitimately receive Communion in a Roman Catholic church and can welcome Roman Catholics without reservation to the altar of an Episcopal church. That will come because of the work done in preparation for this Final Report, not necessarily as a direct consequence of it.

I rejoice in and celebrate the Final Report which is now in our hands. My optimism about what may happen to it officially is guarded. I certainly have hope for its official approval in both Churches; but whether it is approved, it has done its work. We all have reason to be grateful to those who worked to produce it.

David Reed addressed ecumenical officers of the Roman Catholic Church in May. This is an abridged version of his remarks as first printed in *The Bishop's Letter*.

OUR RETIREES

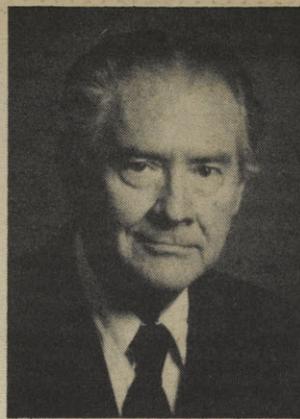
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To realize this potential however, requires money... more money than is now available to *The EPISCOPALIAN* from all existing sources. With this in mind, I am sharing the need with those who share our belief in *The EPISCOPALIAN*... YOU, our readers.

Despite the most careful stewardship, operating costs that are beyond our control escalate each year, elements such as postage, paper, printing, for example. There comes a point where we cannot pare cost any lower and still maintain the quality of publication that readers have a right to expect.

One need is for money to continue to meet rising costs.

Another need—and it is more to meet this need that I am writing now—is for *The EPISCOPALIAN* to build a DEVELOPMENT FUND which would yield money for two main purposes:

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Second... to enlarge and improve editorial content. With such a large proportion of available dollars required to print and mail *The EPISCOPALIAN*, new money is needed now for *The EPISCOPALIAN* to develop more interesting and helpful articles; to make possible more opportunities for editors to get out into the Church; and to attract a wider range of writers.

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One priest prepares for eternity

by Gordon P. Roberts

I retired with a disability in January, 1983, after 26 years as a parish priest. I had planned to retire at 62, not 52.

What was the Lord trying to teach me? While I couldn't figure out what was happening to me, I discovered the concept of anticipatory grief. No one could tell me how long until my death. I said to a friend, "What's the Lord doing to me now?"

She said, "He's preparing you for eternity."

I said, "I know that, but it seems so far away. What about today or tomorrow?"

I had already begun to work on my D.Min. degree. So in my retirement I determined I would go to Nashville, Tenn., and take two courses at Vanderbilt University during the spring. I obtained a catalog and registered for the two classes, one of which was on death and dying. The other was 12 meditations on the Psalms. I determined to take a Greyhound bus to Nashville even though I would arrive at 6:00 a.m. when a taxi would be the only way to reach the university campus. And I determined I would have a nap at the bus station and wait for the city buses to start running.

The first thing I had to do to proceed to Nashville was to carry my suitcase to the car, but instead I fell on the brick in front of my house and ended at the emergency room of the local hospital with eight stitches in my head. The message of this fall seemed to be that I shouldn't go to Nashville. But my wife Joyce called Ozark Airlines. Ozark said it had a wheelchair for me and would have me at Vanderbilt's door that very afternoon. So the message of the fall became, "If you go, take a plane, not the bus."

I still wasn't too sure about this trip. When I arrived at the Nashville airport, I discovered my suitcase had been lost en route, and it contained the 13 papers I had written on books read as preparation for the courses. They were to be my tickets of admission. I was just filling out a claim slip when I received the good news that the airline had found my suitcase.

One of the books read in preparation for the course on death and dying was Wayne Oates' *Pastoral Counseling in Grief and Separation*. In it he mentions anticipatory grief as one of the two major categories of grief. My chronic illness and disability retirement placed me in this category, and my trip to Nashville was an attempt to learn what was happening to me.

When I arrived at Vanderbilt, I began to read Elisabeth Kubler-Ross' *On Death and Dying*, published in 1969. This book is the classic on the subject, but as with many classics, I had heard much about it but had never read it. In her book Kubler-Ross describes the five stages of grief a person goes through when someone close dies. The stages (about which much has been written but nothing that alters them) are: (1) denial, (2) anger, (3) bargaining, (4) depression, and (5) acceptance. I began to relate these stages to loss experiences other than death.

Denial

The first stage I found myself in was denial. I could not accept the reality of the disease. I just couldn't walk very well, and my balance was off a little. I could only hear some of what the doctor said to me about a neurological disorder called Shy-Dragger Syndrome.

Denial is not all bad for it allows us to comprehend only as much of the truth as we are ready to hear. It provided me as much defense from the truth of my condition as I needed for the name, Shy-Dragger Syndrome, gave it more reality than I was prepared to accept. But denial is bad because it allows no time for preparation. As often as I needed to, I would retreat into the unreal world of denial.

Anger

The second stage I experienced was anger. As the fact that I definitely had a crippling and disabling disease became more and more clear, I became more and more aware of my anger. First this was in terms of astonishment like: "This can't be happening to me!" Then it was expressed toward God's unfairness in terms like: "Why did this have to happen to me?" and "Why should I have to retire at 52?"

The anger was also expressed toward those involved with my life, especially those closest to me, including my wife. That my anger should be turned toward her was odd. I don't really know what she could have done about my illness. She had her own anticipatory grief to deal with. She has been and is my constant companion in my grief and in doing something about my illness. She has gone with me to the doctors—first in Iowa City and then at the Mayo Clinic and more recently in Chicago—where we spent thousands of dollars for tests.

Bargaining

The period when one is willing to make a deal if only one's loss will evaporate is the stage Elisabeth Kubler-Ross calls bargaining. All hope for changing

one's loss situation has not yet been abandoned. Let's make a deal. "I will do such and such (or not do such and such)," one says to the powers that be, "if only you will change my situation for the better"—restore my loved one, put me back to work, make me well. One is ready to pass through depression and achieve some degree of acceptance only when one has ceased to make bargains about one's loss.

Depression

Depression begins when hope leaves off. One can now see one's loss situation will not change—one's loved one will not be restored, one will not return to work, one's disability will not disappear.

One does not necessarily pass through these stages once and in order and then finish with them. In cases of acute grief they normally end a short time after the loved one's death. In cases of anticipatory grief, the stages may be entered into many times in no certain order. One may enter into a stage of long depression after a prolonged period of denial and vice versa, or a period of intense bargaining may follow a prolonged stage of depression. This is all right and no cause for alarm if one does

Continued on page 19

New Bishops in the Big Apple



Sonia Francis (center), who heads the television and audio-visual ministry at the Episcopal Church Center, was one of the staff persons who met with several newly-consecrated bishops in New York last May. Among those who journeyed to the Big Apple for the meeting were (left to right) Bishops C. Brinkley Morton of San Diego, Gordon Charlton, Suffragan of Texas, Alex Dickson of West Tennessee, and Theodore Eastman, Coadjutor of Maryland. The bishops met with Church Center staff to discuss the various components of the Episcopal Church's national and international program and budget. They received an intensive review of how the various dioceses are related to the Church Center budget through the finance department and also heard from representatives of the Church Pension Fund. They had time, of course, to sample some of the New York area theaters and restaurants. The group was entertained on one evening by the Presiding Bishop and his wife.

Van Culin brings new style to Anglican Council post

Great Peter Street in London—or, more precisely, in the City of Westminster—is the address of the secretary general of the Anglican Consultative Council. It is just around the corner from Church House, the sprawling headquarters building of the Church of England. The Rev. Samuel Van Culin, who for less than six months has been the secretary general, occasionally finds taking guests to lunch in Church House to be convenient. Perhaps that is symbolic of what he lists as one of the first things he is looking forward to in his new job: becoming better acquainted with the Church of England. Van Culin admits that when he arrived in London in April to take over one of Anglicanism's few worldwide jobs he felt closer to many Churches of the Anglican Communion than he did to the Mother Province.

That has already started to change. Van Culin feels a close relationship with Archbishop Robert Runcie, who appointed the American priest to the ACC job upon recommendation of a committee representing all parts of the worldwide communion. On May 13 the Archbishop, in the presence of Presiding Bishop John M. Allin of the Episcopal Church and representatives of other Anglican Churches, officially welcomed Van Culin to his new post at a service in the Lambeth Palace chapel. The Archbishop has set aside a special seat for Van Culin in the chapel. But more importantly, Canterbury and others of the Church of England are including the American in many functions both official and social.

As he comes to feel at home in both the English Church and nation, Van Culin is moving fast into his first year in the small office suite in Great Peter Street—12 months he describes as “a year of learning. I am learning as fast as I can about all of the systems and networks related to this job. I was hired to do one thing, mainly—to make this thing work!”

His newly-painted office is spacious and neatly kept, belying the huge amount of paper work related to the job. The paper work relates to the various Anglican bodies to which Van Culin provides staffing—the Lambeth Conference and the meeting of Anglican Primates, to name but two. The secretary general also works with the International Doctrinal Commission and similar commissions in such areas as liturgy and education. He sees coordination of such work as a major function of his office.

“What do we want to do?” asks Van Culin, speaking of the Doctrinal Commission. “We don't want to create a Vatican-style doctrinal secretariat. But Anglican Churches are Churches of a common theology, and we must find a way of reaching consensus.”

Van Culin does not believe the Anglican Consultative Council should develop program. That belongs in the Churches, he says. But he does see his office as a kind of clearing house through which Anglicans the world over can learn from one another.

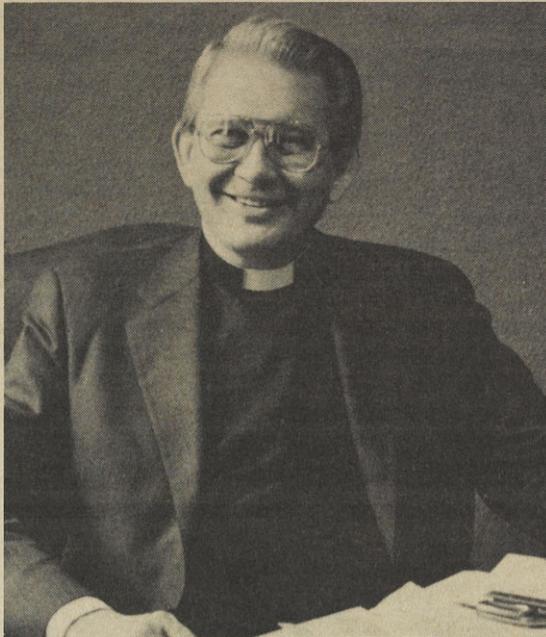
How will the new secretary general know whether he is “making it work”?

“Well, I guess one sign will be improvement in all our networks,” he says. “I think if things are going well, I will have a sense of being in better communication with all of the Churches.”

Where is he having to learn the most the fastest? “Ecumenical relations” is his quick reply. “There is a way in which many Christian bodies see themselves relating to Anglicanism as a whole through this office.”

Where will most of his travel take him early in the new job?

“Partner in Mission Consultations” is the almost expected response considering the big investment Van Culin had in helping initiate this series of international Anglican dialogues while he served as executive for World Mission at the Episcopal



Samuel Van Culin

Church Center in New York City.

What does an American priest with headquarters in London but working throughout the Anglican Communion have to say to his fellow Episcopalians?

“I hope the Episcopal Church won't lose its nerve,” says Van Culin. “Our commitment to inter-Anglican mission has developed rapidly during the past 10 or 15 years. I don't want us to lose our nerve and fall back from that.”

He pauses. “And I hope you won't forget me. I may work with Anglicans the world over. But I still am a member of but one Church.”

RIAL

Continued from page 16 and resources.”

The RIAL executive offers a threefold answer to the question. “First, RIAL provides a forum with an inter-religious base, and our meetings provide one of the few places where so many different representatives of religious groups can rub shoulders. RIAL is also a means whereby such topics as worship, prayer, education, and service can be put before the public through an ongoing media campaign in a way that is not possible for individual groups working alone. RIAL is also a meeting ground and place of partnership for religion and business—two groups on the American scene often in positions of misunderstanding one another.”

RIAL is a mixture of things seen and unseen—the advertising posters, television commercials, and hotel worship directories that are visible as well as the many opportunities for conversation and learning by business and religion representatives that go largely unseen.

Episcopalians are among those serving on RIAL boards and committees. The Presiding Bishop is a member of the Religious Advisory Council, and the Rev. Richard J. Anderson, executive for Communication, is on the board of directors and chairman of its program promotion committee. Douglas Campbell of New York, a consultant with the Argyle Research Corporation, is a member of RIAL's Business Advisory Council. Other Episcopal RIAL participants include H. Peers Brewer of Wilton, Conn., vice-president of Manufacturers Hanover Trust Company; Leslie Stroh of New York, president, Trade Data Reports; Robert W. Hutton of Greenwich, Conn., vice-chairman of Lone Star Industries, Inc.; and J. Paul Lyet of Bronxville, N.Y., retired chairman of the Sperry Corporation.

All of which makes the Episcopal Church one of the groups that supports RIAL on one hand and is served by it on the other, one more example of ecumenical ministry that is far from dormant.

BOOKS

The Elements of Homiletic: A Method for Preparing to Preach, O. C. Edwards, Jr., \$7.95, Pueblo Publishing Co., New York, N.Y.

If you are a member of a congregation where the preaching needs improvement, this is the book for you to buy and quietly put before those who preach! If they read it, they will gain new insights in:

- what a sermon is supposed to be and what it is supposed to do;
- how a sermon should be prepared for maximum effectiveness;
- how a sermon should be related to the life of the congregation from which it is born;
- how a sermon should be preached; and
- ways in which preachers can be listeners as well.

This is an easy book to read, which is all to the good because the simplicity of style and language will entice preacher-readers to go beyond the first few pages. It must have been a hard book to write, however, for O. C. Edwards has in a few more than a hundred pages managed to cover just about everything one needs to know before attempting to preach—or just about everything a seasoned preacher may have forgotten. No words wasted; every paragraph counts.

In addition to handing this book to your preacher or preachers, you will want to read it yourself. Knowing something about what sermons are supposed to be and do usually makes hearing them more interesting and thinking about them more profitable.

Do your part, please, in seeing that this book reaches the hands (and minds) of those who have responsibility for preaching.

I plan to read it a second time this fall. —R.J.A.

Cathedral offering



At Washington Cathedral many worshipers find the music, the liturgy, the art, and the architecture to be impressive. But something else there is even more impressive these days—the offering of food that takes place at every occasion when people gather for worship. For various reasons your church might not be able to follow the Cathedral's lead in such matters as liturgy and music, or perhaps you might not want to. But your church has every reason to follow the Cathedral's example of being a place where food is brought and from which food is distributed to the hungry. No matter where you worship, such an offering is possible. No matter where you worship, such an offering is needed. Maybe you should think about following Washington Cathedral's example. Of course you may be in a congregation where the offering of food is already a regular practice. Perhaps your congregation even set the pace for the Cathedral!

Some thoughts on triennienia

by James L. Lowery, Jr.

Sometimes the Episcopal Church thinks and organizes itself in three-year spurts, periods between General Conventions that I call triennienia. And sometimes we have operated in terms of five years or 10 years. We had a 5-10 year emphasis on Christian education which had great results in terms of raising up lay ministry later. We had a similar decade-long emphasis on urban-metropolitan ministry which resulted, among other things, in the many-splendored General Convention Special Program. And we have come through a decade with a three-fold emphasis: a new *Book of Common Prayer*, the ordination of women, and increased attention to support of our ordained personnel. All of these periods have been ones of turmoil.

One of the areas of least controversy has been support of our ordained leadership—with vastly increased effort in everything from selection to compensation to crisis care to retirement. And now, at the end of this period, some are asking if the result has been worth the labor. I should like to attempt to deal in brief and highly opinionated form with that question as regards about half of the areas in the career spectrum. I think we can give ourselves passing marks in some areas but not much of a pat on the back in others. We still waste much of the talents of our clergy, but we do no worse than business and industry. In our present-day world, there is tremendous wastage of human resources everywhere. That's my bias.

Recruiting

We are able to attract more than a sufficient number of vocations for most kinds of positions. We must be doing something right here. And a greater number than ever before are coming out of Episcopal parish life. Twenty-five years ago we attracted most of our ordinands from other denominations, and we often did so through college chaplaincy work.

But we are not recruiting sufficient numbers of knowledgeable people to come to stay in small church work, particularly in non-metropolitan situations. And we are also not recruiting sufficient minority and ethnic clergy. We are stealing a number of these from outside our country and still not filling the gap. We thus should receive mixed marks in this area.

Selection

A tremendous effort has been made in the selection process, a new creation of the early 1970's. Diocesan commissions on ministry have labored mightily. We now have a vastly more complex procedure for the aspirant to go through, and in the process the laity and the local congregation have become much more involved. Some truly exciting things with vast potential have been developed. Selection conferences bring aspirants together with psychologists, experienced pastors, wardens who have been through calling prospective clergy, etc. Certain dioceses have developed exploration in ministry programs and require a year's involvement in clinical training elements, supervised work in parishes, a plunge in an area of unfamiliar outreach, and a supervised ministry project. Behind these lie the sensible principles that persons experienced in clergy and lay ministry have good intuitions; that one can weed out early those persons whose physical, mental, and moral disabilities are beyond the pale; and that the best way to predict future ministerial effectiveness is to assess past experience in ministry. Then there is the emphasis on the congregation's or the regional-supervisor clergy's taking the initiative with individuals rather than waiting for them to approach the rector or the bishop to begin the process.

At the same time suspicion is growing that we have so vastly increased the number of hoops to jump through that we produce people good at

jumping through hoops, not ones necessarily dedicated to and good at ministry and mission! What emerges may be a bland sort, not the creative and slightly weird type so sought by the late Urban Holmes and other clergy leaders with acknowledged insight. I do not know definitely; the results are not in yet. I only know the middle of the 1980's sees us at a sort of crossroads. We cannot give ourselves a rating yet. We only know more effort is made at selection, and candidates have more options. I personally think we do a little better on selection of laypeople for specialized church jobs than for clergy.

Training

The training situation is most interesting. While dissatisfaction with the Church's official seminaries is great, Episcopalians have a great willingness to support them as evidenced by actions of the New Orleans General Convention. For a growing number of our candidates, basic pre-ordination training is now done by means other than the residential seminary—diocesan seminaries, weekend programs, theological education by extension from external sources, and diocesan supervision and clinical experience, etc., etc. Title III Canon 8, Canon 10, and Canon 23 prescribe alternatives for indigenous clergy, non-stipendiary clergy, permanent deacons, etc. Next, seminaries and dioceses have vastly increased programs for training lay leaders and theologians for a complementary and shared ministry with clergy within the one People of God. Post-ordination continuing education, mid-career training, and pre-retirement education have also vastly increased. The ballpark is quite different from a generation ago. I see it as pluralism for a variety of ministries in a live world. Positive marks here.

Ordination

All recognize that ordination must be to a cure. But the cure may be parish work; specialty, judiciary, and hierarchy labor; mission; or to a so-called secular setting or need. Bishop and ordinand both agree the field of endeavor is a ministry/mission, that the clergyperson is under the discipline of reporting to and living in the diocesan fellowship, and that the person is part of a worshipping community.

Bishops differ on the numbers and people they ordain. Some set a quota based on the number they can place within the diocese or nearby. Others take all comers and contribute irresponsibly to the surplus of clergy in the more normal and higher-paying positions. Some use the spurt-and-then-

Priest prepares

Continued from page 17

not become trapped in a stage, as fixated upon depression.

Acceptance

The last of Elisabeth Kubler-Ross' five stages is acceptance. In this stage the terminally ill person becomes reconciled to the realities of his critical situation. I had great difficulty coming to terms with my illness and retirement. How could I explain to myself my retirement at 52 rather than 62? How was I to explain it to my friends and parishioners? How would I explain it to those not my friends, which is even harder? Unless I myself first came to terms with the various dimensions of my disability, such explanations would be hard, if not impossible, to give.

I had to be able to face my disability at its ugliest. I could not manage it when I was in the stage of denial; I only added to the denial and guilt of my friends and parishioners. I could not manage it when I was in the stage of anger; I could only add to the anger felt by my friends and parishioners, even misplacing a little of my anger on them, some of whom remain my best friends. I could not man-

moratorium approach. And some do it on a case by case basis, which sounds good but without long-range objectives in mind is not so good. I have only one thing to contribute to the debate. Some people say, "Who am I to quench the Spirit?" I answer, "We are to test the spirits to see if they are of God." I look for a vocation which can show some fruits already or which is intended to deal with real needs, new or old. Mixed marks come here again—a wider variety of types but all over the field on numbers.

Matching—Commonly Known as Deployment

Deployment has changed greatly as the result of the 11 to 12-year life of the Church Deployment Office. Previously old-school tie, knowledge of the bishop, and aggressiveness of the individual resulted in the majority of clergy spending their active ministry in two or three contiguous dioceses, but the so-called "cream of the crop" candidates for cardinal parishes were part of an influential old-boy network encompassing the country. The trouble was countrywide need might never tie into somebody with a fine local background. Information was all too secret and gathered often catch-as-catch-can. With the CDO in operation and 95 percent of the clergy voluntarily listed, as well as most vacancies, and with vacant parish profiles available, it is now possible (if the candidate has a clear idea of what he/she wants to project) to present oneself positively over the whole country and to research vacant parishes. Further, congregations and agencies can now specify a surprising number of skills and experiences and have a choice of persons with the desired detailed profile. We are not at the millennium! We simply have one good new tool with potential. The other means still count for a great bit, from the bishop to Great Aunt Tilly. But a new instrument is at hand.

Three things are necessary to make our new and potentially improved deployment system work well. The first is a network of diocesan deployment officers who are trained, knowledgeable, and experienced. At present the range of abilities in the several jurisdictions is marvelous to behold. Second are bishops who have some idea of the kinds of clergy they want and need to fit in with definite plans for the future. A great many of our hierarchs do not have such plans. And third, individual clergy must select what is special and different about themselves which they wish to project to the public and rework their profiles, with available aid, to reflect the same. A sizable portion do this well. Many do not. The overall mark here is plus with a good distance still to go.

Summary

Above are five areas of leadership development, especially clergy, we have become involved in in the last decade. In a later column we shall deal with the remaining five. We are doing some good things, continuing some bad practices, and on the whole should receive fair (not good) marks.

age it when I was in the stage of bargaining; I was still trying to figure out ways to restore the former rector in good health. I certainly could not manage it in the stage of depression in which I found no hope and therefore had no hope to share. Only in the stage of acceptance could I draw near to my friends and parishioners by sharing the meaning of my disability with them.

Last year at St. Luke's Hospital, Davenport, Iowa, I took a course on giving and receiving help. I found help is often given and received through one known not as an "expert," but as a "friend."

Someone has suggested to me that the five stages of grief apply to all situations of change, not just to situations of loss. I have gone through them in my disability retirement and job loss.

Think of the stages as they apply to your situation. Remember, you may not go through them in order, but you will go through them, and they need not involve the death of someone close to you. Knowing the stages will help you realize what you are going through when you experience loss.

The Rev. Gordon P. Roberts is disabled no longer. He died Sept. 4, 1983. His wait for eternity is over.



REMEMBER WHEN

Remember when someone reached out and held your hand?

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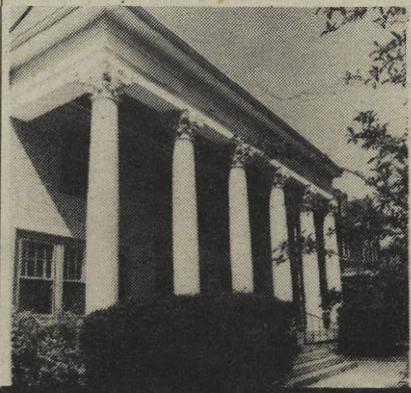
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Have You Heard

Autobiography: "It's fun to find out about the man who wrote all those commentaries." Sounds good.

Our summer reading, *The Name of the Rose* by Umberto Eco, has had to be deferred until fall because our name has not yet come up on the reserve list at the local library. Surprised everyone but the reading public. First print order was around 10,000, rapidly upped to 150,000. Hope it's as good as "they" say.

GIVING A DAM

That is exactly what a lot of New York and Connecticut people have done: given money to rebuild a broken dam that left Camp Incarnation in Ivoryton, Conn., with a mile-long, rubble-strewn valley instead of the mile-long lake which had been the focal point of summer activities for 96 years. The Episcopal-run but non-sectarian summer camp lost its lake in 1982 just before the camping season opened, but a good neighbor offered temporary use of his lake and saved the season. After raising a third of a million dollars, Camp Incarnation was able to begin reconstruction of the dam, and the lake should be back where it belongs in 1984.

MAKING NEWS

Communications executive H. Turner Coley, Jr., an active member of St. Paul's, Winston-Salem, N.C., is national board chairman of CONTACT telephone ministry which has more than 100 hot lines throughout the U.S. . . . The Rev. Thomas B. Kennedy this month becomes canon pastor of St. Paul's Cathedral, Boston, Mass. . . . Active layman Quentin Pease died in July in Girard, Kan. . . . Takehito Takahashi is the new president of Rikkyo (St. Paul's) University in Tokyo, Japan. . . . Mary H. Miller of Murrysville, Pa., is the new head of the Episcopal Peace Fellowship. . . .

THINGS WE DID THIS SUMMER

A few issues ago we asked about vacation reading. One of the more interesting replies came from Helena, Montana's, Joanne Maynard, who goes by author more than by title. This year's favorites included "Barbara Pym: This lady wrote some great books. Most have Anglican background [and are] full of nice but real people. *Excellent Women*, *A Few Green Leaves*." Then "Edmund Crispin: . . . some of the craziest mystery stories I have ever read. His detective is Oxford professor Gervase Fen. *Holy Disorders*, *Glimpses of the Moon*." Also "Robert Barnard: . . . good mystery stories. *Death in a Cold Climate* about Norway, *Death of an Old Goat* about academics in Australia, *Blood Brotherhood* . . . bought for my daughter (with an eye toward borrowing). She says it's about a symposium at a monastery in England on changes in Religious Orders." Maynard mentions Annie Dillard's latest, *Teaching a Stone to Talk*, and calls Dillard's *Pilgrim at Tinker's Creek* "the best vacation reading ever." She gives high marks to *Believing in God* by Miles Lowell Yates, published for Lent by Forward Movement but, according to Maynard, good reading at any time. She also enjoyed Madeleine L'Engle's *Walking on Water* "more than I have her novels" and meeting William Barclay through *A Spiritual*

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